

*9th form*  
CHRISTIAN  
Good-Fellowship:

OR,

*4*  
Love, and Good VVorks,

Held forth in a Sermon preache d at  
*Michael's Cornhill London*, before the  
Gentlemen, Natives of

**WARWICKSHIRE,**

At their Feast, *November*  
the 30. 1654.

By *Samuell Clarke* Pastor of the  
Church in *Bennet Fink London*.

*Manus Pauperum Gazophylacium Christi.*

*'Who so stoppeth his eares' at the cry of the poore, he also shall cry himselfe,*  
*but shall not be heard. PROV. 21. 13.*

LONDON,

Printed for *Thomas Underhill* at the *Anchor* in  
*Pauls Church-yard.* 1655.

CHRISTIAN  
Good-Fellowship:

OR,  
Love, and Good Works,

Held forth in a Sermon preached at

St. Paul's Church, London, before the  
Gentlemen, Masters of

WARWICKSHIRE

At their 2854

the 30. 1654.

By Samuel Clarke, Pastor of the  
Church in Bennet Park London.

Of the University of Cambridge.

LONDON

Printed for T. Smith, at the Church-yard, in  
St. Dunstons Church-yard, 1657.

To the Right Worshippfull Sir **John**  
**Burgess**, Sir **Richard Temple**, &c. and to the  
 rest of his dearly beloved Country-men  
 Citizens of **London**, in that famous and most  
 famous **WARRICKSHIRE**



Whereas your Stewards made choice of you to be  
 your voice in this matter, and as you have  
 upon such a tedious and weary journey  
 God's blessing being upon you, and your  
 relation to your country, and as you are to  
 your country, and as you are to your country,  
 was pleased to direct me in this enjoining  
 so did he of his infinite mercy appear so far in his  
 own Ordinance, that there generally appeared in you a readinesse to con-  
 cur in advancing those good works which were proposed to your Christian  
 consideration. It was in such a manner that after dinner a generall subscription  
 should have been promoted amongst you: but by reason of the shortness of  
 time, and multiplicity of other busineses wherewith your Stewards were  
 taken up, it was not carried on amongst a fifth part then present: Yet was  
 there more done by those few, then hath been done by any one County of  
 England in their late meetings: and among the rest of your Mr. John  
 Howkins (whose name I cannot but mention with honour, though he is  
 unknown by some names) subscribed four score pounds towards the placing  
 of poor labourers in England, Apprentices in London.  
 It's pittie so good a foundation should want its superstructure, and there-  
 fore at the request of your Stewards (though I never thought any sermon  
 of mine worthy the Presse) I have adventured to publish this, hoping  
 that the same good word of God that so warmed your hearts in hearing,  
 may by the same blessings revive, and quicken your affections in reading,  
 so as to perfect what was then so well begun amongst you.

The names of the Sufferers (who are) have the oversight in dispo-  
sition of the same. (The names of the Sufferers) are as follows:  
The names of the Sufferers (who are) have the oversight in dispo-  
sition of the same. (The names of the Sufferers) are as follows:  
The names of the Sufferers (who are) have the oversight in dispo-  
sition of the same. (The names of the Sufferers) are as follows:

Eph. 2.  
10.

Tit. 2. 14.

Rom. 15.  
13.

Let not anyone say that this Sermon might have been preached in Rome,  
or Spain where good works are so much required: whilst they have to merit  
Heaven by them. No, it will rather vindicate our Doctrine from their  
fanciful and false assertions, whilst they call us Solitudinians, and charge us as  
if we preached onely Faith, without good works: whereas on the contrary  
we still call upon our hearers to shew their Faith by their fruits; and tell  
them that Faith without works is dead, and can minister no true comfort,  
and therefore exhort them to grow up to fruitfulness: which will sweetly  
seal up their calling to glory and virtue, as the budding of Aarons Rod  
did his calling to the Priesthood, yea, we tell them, that if they be new  
creatures, they are created in Christ Jesus unto good works, which  
God hath before ordained that they should walk in them: and that  
if Christ be their Redeemer, he hath redeemed them from all iniquity,  
and purifieth them to himselfe a peculiar people. Zealous of good  
works. But I fear to exceed my limits, and therefore say no more for this time,  
that the God of hope will fill you with all joy and peace in believing:  
and make all Grace abound towards you, that ye abound in every  
good work, in all things, may abound in every good work.

I rest

Yours

From my Study in the City of London, the 10th of May 1650.  
Yours in the Service of your Faith and  
to further your comfort and joy

SAMUEL CLARK.

- |                               |                     |
|-------------------------------|---------------------|
| Mr. Col. Tho. Clark Treasurer | Mr. Col. James Drax |
| Mr. Nicholas Fox              | Mr. Tho. Hopton     |
| Mr. William Hickock           | Mr. Edmund Wilmot   |
| Mr. Tho. Barnum               | Mr. Tho. Russell    |
| Mr. Edo. Alby                 | Mr. Tho. Chandler   |
| Mr. John Norris               | Mr. Nath. Parker    |
| Mr. Edw. Johnson              | Mr. Rich. Smith     |
| Mr. Tho. Underhill            | Mr. William Bridges |



Heb. 10. 34.

*Let us consider one another, to provoke unto love,  
and to good works.*



Here meetings of Country-men are no new thing, though of late years they have been interrupted by reason of the sad calamities, and distracted times, which our sins had plunged us into. They have formerly, and may again be improved to a twofold benefit, and advantage. First, that by acquaintance, and society of Country-men, love might be bred, nourished, and increased amongst them.

Secondly, That upon consideration of Gods goodnesse, bounty, and mercy to our selves here in this City, we may take occasion to remember the place of our Nativity, and provoke one another to think upon, and do some good works which may conduce, and tend to the publik benefit of the same. Now these being the principall ends of our present meeting, give me leave (Dear Country-men) to bespeake you, as our Apostle doth his Country-men here in my Text,

*Let us consider one another to provoke unto love, and to good works.*

But that we may better understand the occasion of these words, we must look back to what went before: And wee shall find that the principall scope of the Apostle in the former part of this Epistle is to prove that Christ by his Priestly office, and offering up himself a sacrifice to his Father, hath fulfilled, and also abolished all the Levitical Sacrifices; and purchased eternall Redemption for his people. In the former part of this Chapter he sums up this Doctrine in few words, and then tells us what sweet use may be made of the same. As first, that therefore we should be constant in the faith of Christ

ver. 23. Let us (saith he) hold fast the profession of our faith without wavering. 24. That we should be sincere in mutual love in our private conversing together. ver. 24. Let us consider one another to provoke unto love. 3. At unity in publick Church-assemblies. ver. 25. Not forsaking the assembling of our selves together, as the manner of some is. 4. Patient under the Crosse of Christ from ver. 32. to the end of the Chapter.

Verse 22. he had exhorted them to draw near unto God with a true heart in full assurance of Faith, and ver. 23. To adhere unto, and avow the Doctrine of Christ, and that in times of tryall, and persecution upon this ground, because he is faithfull that hath promised, and thereupon in this Verse of my Text he shewes how they may be furthered therein, viz. If they would consider one another to provoke unto love, and to good works. Wherein we have.

1. The duty pointed out: Let us consider one another.
2. The end of the duty. To provoke unto love, and to good works.

Let us consider one another: the words in the Originall are, *ἀλλήλους ἀνασκέψασθε*, *Observemus*: Let us observe one another. It doth not barely signifie to look into, or consider, *Sed magno studio mentem in rem intendere*. But to bend the mind with the greatest study, and diligence that can be to find out a matter.

To provoke *ἐκείνου* which word is taken two waies in Scripture. 1. In a bad sence, for a sharp contention: as *Act. 15. 39.* where speaking of the difference which arose between Paul, and Barnabas about taking John Mark along with them, the Text saith, *The contention was so sharp between them, that they departed asunder one from the other.* Or such a provoking as makes all the body to tremble, or that sets the teeth on edge: of *μαχά* and *ἔξω*. *Acetum*, vineger; but here secondly: It's used in a good sence for stirring up, or quickning one another to a necessary duty.

From the context, as this Verse looks back to the two and twentieth, we may gather this proposition.

Doct. That there is no true Faith which is not accompanied with love, and good works. The Apostle James: Chap. 2. Tells us of a two-fold Faith: A dead Faith, and a living Faith: A dead Faith is that which consists in words and profession onely without good works. ver. 14. What (saith he) doth it profit, my brethren, though a man saith he hath Faith, and hath not works? Can Faith save him? Hee meanes, such a livelesse, saplesse Faith: For (saith he) ver. 17. Faith if it hath not works, is dead bring alone: For (according to the usuall Maxim) as Faith justifies our persons, so works justifie our Faith: And Paul writing to Titus, chargeth him to teach this Doctrine to his

his hearers: *This is a faithfull saying, and these things I will that they affirm constantly, That they which have believed in God might be careful to maintain good works.*

This therefore callicres from the number of true believers all those rough, and rugged *Eseu's*, who, *Salomander-like*, love to live in the fire of contention, and are never well but when they are embroiled in quarrells. Or that instead of provoking to love, do all that they can to make Nationall, and Church divisions by distinctive names, and titles seeking to divide, and subdivide us till they have crumbled us all to pieces. A most Diabollicall sin, who is the Author of Division, and among the vulgar is known by his cloven foot: whereas God is the God of Peace: Jesus Christ the Prince of Peace: the Gospel, the Gospel of Peace: Christs Ministers the Ambassadors of peace: and therefore all his people should cry with *David*: *I am for peace.* Psal. 120:7.

Secondly, all such Solididians, as boast much of their Faith, but are not careful to maintain good works. These are barren Figtrees that bear fair leaves of profession without any fruit at all: but when Christ shall come with his basket and turn up their fair leaves, and find no fruit, he will set down his basket, and take up his Axe: as *Mat. 3. 10.* *Now also is the axe laid unto the root of the Trees: therefore every tree which bringeth not forth good fruit, is hewen down, and cast into the fire.* Or else he will cure them for their barrenness, as he did that tree. *Mar. 11. 14.* *Noman eat fruit of thee hereafter for ever.*

*Let us consider one another: Hence observe.*

That Christians should with much seriousness, and diligence consider, and acquaint themselves each with other. *Doff.*

*But what is it that they are to observe each in other?*

1. Their gifts, graces, experiences, and virtues to draw them forth for their mutuall benefit. *Quest. Answ.*

2. Their wants, and weaknesse to pittie, cover, and heal them.

3. Their dispositions, and temper, that we may know the better how to deal with them: According to that of *Jud. verse 22. 23.* *Of some have compassion, making a difference: and others save with fear, pulling them out of the fire.*

Therefore when we meet together we should not squander away *use.* our pretious time in frothy, and idle discourses, or in vain, and fruitless impertinences: but according to the Apostles counsell here: we should consider one another to provoke unto love and to good works. And this brings me to the principall point, for which I made choise of this Text. viz,

**Doct.** That it's the duty of all Christians to provoke one another to love, and to good works, which Point you see consists of two branches: First, that we should provoke one another to love; So did *Abraham* speaking to *Lot*. *Gen. 13. 8. Let there be no strife I pray thee, between me and thee, and between my Herdsmen, and thy Herdsmen, for we be brethren.* And *Joseph* speaking to his brethren. *Gen. 45. 24. For that ye shall not out by the way.* And *Peter* speaking to all Christians, saith, *Love the brotherhood.* 1 Pet. 2. 17.

**Quest.** What is this love that we must provoke one another to?

**Ans.** It's a Christian virtue, or Grace infused into us by the Holy Ghost, whereby we sincerely love God for himself, and our brethren for Gods sake, I call it a Christian virtue, or Grace to distinguish it from the naturall affection of love which we bring into the World with us. And from that morall vertue which may be acquired by our own diligence, and industry: whereas this is the work of Gods spirit in us, and an evidence of our future salvation. 1 *Joh. 3. 14. For we know that we have passed from death to life, because we love the brethren, & he that loveth not his brother (with this holpylove) abideth in death.* This love you see hath a twofold Objection. God, and man: The latter I conceive is principally meant in this Text, & therefore I shal speak to that, & it is an uniting, and ceniencing Grace, that soders mens hearts one to another, as *Jonathan* to *David*. 1 *Sam. 18. 1. The soul of Jonathan was knit with the soul of David, and he loved him as his own soul.* And this is that which the Apostle exhorts us to. *Eph. 4. 2. 4. — For bearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace.* And *Col. 2. 2. That their hearts might be comforted being knit together in love.* And this is that for which the Primitive Christians were so famous. *Act. 4. 32. The multitude of them that believed were of one heart, and of one soul, &c.*

**Quest.** What arguments may we use to provoke one another to love?

**Ans.** 1. *Propter preceptum*: Because of the command of God, and were there no other reason for it, this should be *instar omnium*, instead of all: Because God will have it so: Indeed I may say of this as *David* cloth of *Goliaths* sword. *There is none so that*: We see how peremptorily our Apostle requires it here. *Provoke unto love*, and our Saviour Christ is not lesse urgent. *Joh. 13. 34. A new commandment I give unto you, that ye love one another:* and this precept he backs with the best president: *As I have loved you that ye also love one another.* And that beloved Disciple that seems to be wholly composed of love, doth often inculcate it. 1 *Joh. 3. 16. He would have our love so ardent, as to lay down our lives for the brethren, and ver. 18. Let us not love in word, neither in tongue (onely) but in deed and in truth, and*

ver. 23. *This is his commandment* — that we love one another. and Chap. 4. 7. *Let us love one another* for love is of God, and every one that loves is born of God, and knows God, and verſe 11. *If God ſo loved us, we ought alſo to love one another.* and ver. 12. *If we love one another, God dwelleth in us, and his love is perfected in us:* and in diuerſe other places of his Epistles. But to this, diuerſe other arguments may be added. As

2. *Propter unitatem.* Because of that unity, and Oneneſſe that is amongſt us: we are all men; therefore of the ſame kind: and the Apoſtle tells us, *Aſt. 17. 26.* that God hath made of one blood all Nations of men; ſo to dwell on all the face of the earth. Yea more: We are all Chriſtians, and therefore ſhould love one another. Yet more: We are all Engliſh men, and therefore ſhould love one another. Once again: We are all the ſame County, *Warwickſhire* men, and therefore ſhould love one another: To all which unities may be added one more, if we are the ſame in truth, as we are in profeſſion, we are all members of the ſame myſticall body whereof Chriſt is the head. *Rom. 12. 5.* *We being many, are one body in Chriſt, and every one members one of another.*

3. *Propter bonitatem, & pulchritudinem.* Because of the goodneſſe, and comlineſſe of it. Love is an amiable Grace, as afterwards I ſhall ſhew. It's lovely in the eyes both of God & man: Yea, they which want it themſelves, yet admire, and love it in others. *Pſa. 133. 1.* *David ſet's an Ecce before it. Ecce quam bonum, &c. Behold how good, and pleaſant it is for brethren to dwell together in unity.*

4. *Propter firmitatem.* Because it ſtrengthens us againſt adverſaries: the old *Maxim* is, *Divide, & impera:* They are eaſie to be ridden by every Uſurper, who are firſt divided amongſt themſelves: Hence it was that *Micypſa* lying on his death-bed called all his ſons together, and cauſed them to write this ſentence in Golden letters. *Concordiâ parvæ res creſcunt; Discordiâ magna dilabuntur:* By concord ſmall things are encreaſed, and ſtrengthened: But by diſcord the greateſt are overthrowen.

And you know the ſtory of *Scyllurus*, who likewiſe calling for his eighty ſons upon his death-bed, told them that whiſt they continued knit together in brotherly love, like a bundle of darts, or ſheaf of Arrows, they would be altogether invincible, but if once diſjoyned, or ſepered by hatred, they would quickly become a prey to their adverſaries.

5. *Propter ſimilitudinem.* Because of that likeneſſe that is amongſt us: And, *ſimilitudo gignit amorem:* Likeneſſe breeds love. We ſee it in all tame, and profitable creatures, who loving each other in regard of



likeneſſe, feed and flock together: *ſimilis gaudet ſimili*, Like loves his like. And truly we are more brutiſh then they, if this moves us not to love one another. Indeed it's the property of wild beaſts, as of Lions, Bears, Tygres, &c. to love ſolitude in howling Wilderneſſes, and to walk abroad alone, and if they meet to intertear one another.

1ſa. 5. 8. But though the great Tyrants of the world *joyne houſe to houſe, and field to field that they may dwell alone*. Yet ſeeing God hath made us ſociable creatures, and Religion hath made us Chriſtians: Let us provoke one another to love.

6. *Propter propinquitatem*. Becauſe of that near alliance, and kindred that is amongſt us: If we be call as well as Nominall Chriſtians? we have all one Father: God: One Mother: the Church: One Redeemer: Jeſus Chriſt: One Sanctifier: The Holy Ghoſt. Are nourished at the ſame breſts: The ſincere milk of Gods word: Are heirs to the ſame Kingdom. The Kingdome of Heaven, and are often told by Gods word, that we are all brethren. Hence the Apoſtle Peter infers that we ſhould *love as brethren*. 1 Pet. 3. 8.

7. Becauſe it is the beſt Ornament that we can put upon us: Better then a chain to the neck, or a Ring to the finger. Yea, we ſhould cloath our ſelves with love as with a Garment. Col. 3. 14. *Above all put on charity, which is the bond of perfectneſſe*. But alas! It's now almoſt out of faſhion: Many talke indeed of love, but ſhew no fruits of it: as ſome beaſt of coſtly Garments in their Wardrobes, or Cheſts, but wear them not, whereas God hath given us this Garment of love to wear; neither need we fear wearing of it out, as we may other Garments: For it's the better for uſing, as Gold is for rubbing that ſhines the brighter: yet, as we are not born with cloths on our back, nor with chaines about our neck: So neither are wee borne with this Grace of love in our hearts, but are by nature *hateful, and hating one another*. Tit. 3. 3.

8. The ſacred Scriptures heap up many motives to ſtir us up to love: as 1. It will prove us to be true Diſciples of our Lord and Maſter Jeſus Chriſt, not ſpurious, nor baſtards. Job. 13. 35. *By this ſhall all men know that you are my Diſciples, if ye have love one to another*.

2. It will be a great ornament to our profeſſion, and will beautifie the Goſpell of Jeſus Chriſt: *Tertullian* tells us, that in his time the mutual love amongſt Chriſtians was ſo eminent, and remarkable, that the Heathens taking notice of it, could ſay, *Ecce quam invicem ſe diligunt Chriſtiani*: Behold how loving the Chriſtians are one to another. 3. It will declare, and demonſtrate the truth of our Faith. Gal. 5. 6 *For in Jeſus Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but Faith which worketh by love*. 4. It ſhews that



we are translated from death to life. *1 Iob. 3. 14.* and hereby we may know that we are so. Yea, fifthly, Lovels the life of God, Angels, and Heaven: Of God, for *God is love, 1 John 4. 8.* Of the blessed Angels: for there is nothing but love, and concord amongst them. Of Heaven: for that will perfect our love, & put an end to all the differences which are too rife even amongst Gods own people in this world: when holy *Grynaus* lay upon his death-bed, he told a friend that came to visit him, that he was going to that place, *ubi Lutherus cum Zuinglio optime convenit*, where *Luther*, and *Zuinglius* agreed well, though they could never agree upon earth. 5. In regard of the eternity of this grace it is that the Apostle *1 Cor. 13. 8.* tells us, that *charity never fails*; and in this regard prefers it before Faith, and Hope. verse 13. *Now abides Faith, Hope, and Charity, but the greatest of these is Charity.* 6. It's a signe we walke by the light of Gods Word, and spirit. *1 Iob. 2. 10.* *He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.* 7. This Grace is of God, and sheweth that we are born of God. *1 Iob. 4. 7.* *Let us love one another, for love is of God, and every one that loveth is born of God.* 8. Without this Grace of love no duty is accepted though never so difficult, or specious in the eyes of the World. *1 Cor. 13. 3.* *Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Charity, it profiteth me nothing.* 9. Love will draw love from others: *Gas Amoris amor* Love is the whetstone, or Load stone rather of Love; *ut amaris Ama.* If you would be beloved of others, you must love others. Love is a coin that must be returned in its own kind: the excellent properties of it are further set forth by the Apostle *Paul.* *1 Cor. 13. 4. 5. &c.* *Charity suffereth long, and is kind, &c.* But we must remember (as was said before) that love comes from God, and therefore must be begged of God. *1 Iob. 4. 7.* All these things considered, will furnish you with arguments enough wherewith to provoke both your selves and one another to love. Especially if on the contrary we do but remember what evils are attributed by the spirit of God to the contrary vice of hatred. *1 Iob. 2. 11.* *He that hates his brother is in darknesse, and walks in darknesse.* *1. John 3. 15.* *Who soever hateth his brother is a murderer, and we know that no murderer hath eternall life abiding in him.* *1 John 4. 20.* *If any man say, I love God and hateth his brother, he is a liar: For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* And thus I have opened, and proved the first part of my Doctrine, I am come now to the second.

*That it's the duty of all Christians to provoke one another to good works.*

Now in the prosecution of this Thesis, or Position, we shall dispatch three things. First, to speak something by way of explication. Secondly, by way of confirmation. Thirdly, by way of Application. First, for Explication, we shall answer severall *Queries*. As

*What work may be called good?*

*Quest.*  
*Answ.*

There are three ingredients required to make up good works.

1. They must be good *materialiter*, or in the matter of them: They must be such things as are either commanded, or at least approved of by God. Else he will say unto us, *Who hath required these things at your hands?* There are indeed many actions which glister much in the eyes of the World, and yet are an abomination in the eyes of God. As the Popish Fastings, Pilgrimages, Bead-prayers, giving their Prayers to God by number, not by weight; of which I may say as the Apostle *Col. 2. 23. Which things indeed have a shew of wisdom in Will-worship, and humility, and neglecting of the body, and yet the Lord abhors them.*

2. They must be good *quoad fontem*, they must proceed from a right principle: A good heart, a pure conscience, and faith unfeigned. *1 Tim. 1. 5. Now the end of the Commandment* (saith the Apostle) *is Charity out of a pure heart, &c.* Charity we know is a work commended by God: and yet it's not accepted except it come from a good Fountain, a good heart, and a pure conscience. For the same Apostle tells us. *Tit. 1. 15. Unto the pure all things are pure: but unto them that are defiled, and unbelieving is nothing pure: because their mind, and conscience is defiled.* He tells us also, *Heb. 11. 6. that without faith it is impossible to please God;* and therefore all works, though materially good, if done by unbelievers, they are but *splendida peccata*, as the Father said: But specious and glittering sins.

3. They must be good, *quoad finem*: They must tend to a right end. *viz.* the glory of God in our own, and the salvation of others. *Christus opera nostra non tam actibus, quam finibus pensat:* saith *Zanchy*: God doth not so much judge of, and weigh our works by the actions as by the ends: The want of a right end made *Cain's* sacrifice, and *Pharisees* Fastings, and Prayers, and Almes abomination to the Lord, who searcheth the heart, and tryeth the reins, and knows all our thoughts a far off. Wee must therefore look well to our end in all our works, and see, that as the Sun

*Zechu*  
*Mar. 6. 2.*  
*&c.*

puts out the light of the fire, so the glory of God puts out all other selfish ends whatsoever.

But what good works should we provoke one another to upon this occasion?

Quest.  
Answ.

The most reasonable is at this our feast to remember the place of our Nativity, the Country where we were born, and to doe some good for that. I shall humbly propose these good works to your Christian considerations. First, laying down this Position: That the chiefest work of mercy is that which tends to the benefiting and enriching of other mens souls: The Gospel indeed hath (through Gods mercy) been preached, and professed in *Warwickshire* ever since the first reformation in King *Edward* the sixth his daies of glorious memory, and many blessed Martyrs suffered there for the truth under that *Marian* Persecution which followed: As sincere *Sanders*, gracious *Glover*, and many others. I could also name unto you many famous lights set up in the Candlestick of *Warwickshire* in the reign of our three late Sovereignes: besides such as are now there living; So that that County hath been a *Goshen*, when many other parts of the Nation have been in a *Cymerian*, and *Egyptian* darknesse; Yea, give me leave to tell you that which it may be you have not formerly taken notice of, that in *Warwickshire* about the yeare of our Lord 1519. the little Park by *Covenry* was perfumed with the odours of six of the Saints bodies burned in it upon one day for their profession, and perseverance in the truth: Besides diverse others which suffered not long after: So that it appears, that before the name of *Luther* was heard of in the Christian world, Religion was propagated in our Native Country. Yet

See my  
English  
Martyro-  
logic. pag.  
64.

1. Are there not some blind, and barren places in the same overspread with Popery, and profanesse; where the people perish for lack of Knowledge, and that for want of a godly, able, and faithfull Ministry: And that for want of meanes to maintain such amongst them? And may we not some way or other be instrumental this day to help them to the bread of life, where we first drew in our breath of life?

2. Is there not a great want of Schools in some parts of the County, whereby the poorer sort of Inhabitants, who cannot maintain their children abroad at publick schools, are disabled to breed them up in Knowledge, and learning as otherwise they might, and would do?

3. Are there not many Widdowes and Orphans of godly Ministers, and Christians whose husbands, and Parents have been ruined, and undone in the late plundering times, (*Marwickshire* having born as great a share therein as most Counties in *England*) and whose present, and pressing necessities cry aloud unto us for relief, and pity?

4. Are there not many hopefull youths whose Parents are unable to send, and place them in this City, who might be far more serviceable to God, and their Country, (as your own experience manifesteth) And may there not be some stock of monies raised for the raising of, and placing forth such, and when they come out of their time to lend unto them *grants* upon good security for a certain time, which might enable them to live comfortably all their life after? Christian friends, I take not upon me to prescribe which or how many of these shall be taken into your consideration: but surely to further such good works will be very acceptable to God, and worthy our present meeting. Let us therefore according to the words of my Text, Provoke one another to love, and to good works.

*But who are they that must do such good works?*

*Quest.*  
*Answ.*

1. It's a duty that most especially is incumbent upon rich men, the Scripture every where calling upon them to be rich in good works, as *1 Tim. 6. 17, 18.* *Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: That they do good, that they be rich in good works, ready to distribute, willing to communicate:* For God gives them not riches to hoard up, and to lie by them, but to do good with them: and for this cause there are poor alwaies with us, that rich men might never want objects of their charity, and liberality, whereas the earth being the Lords, and the fulnesse thereof, he could make all rich, but he will not do it: as *Mar. 14. 7.* Our Saviour Christ tells us. *The poor ye have alwaies with you, and whensoever you will, you may do them good.* Yea, we must do good unto them, and if we have any love to God, wee cannot but expresse it by shewing our love this way to his poor members. For *1 John 3. 17.* *Who so hath this worlds good, and seeth his brother hath need, and stretch up his bowels of compassion from him, how dwelleth the love of God in him?* By which interrogation is implied a more vehement negation: *viz.* that certainly the love of God dwelleth

not

not in such a man. Yea, the Apostle James thundereth against such merclesse, and hardhearted rich men as were thus afflicted with the miseries, and wants of their poor brethren. *James 2. 13. He shall have judgement without mercy that sheweth no pity.* As we see in the example of the rich man in Hell, who was denyed a drop of water, because he had denyed to relieve poor Lazarus. *Non habuit guttun aqua non dedit vicum.* Such Saith Augustine. He had not a drop of water, because he had denyed a crumb of bread. What good then will all your riches do you, whilst gaining the world you lose your own soules. Yea, I desire covetous rich men often to read that flaming Text, *Lam. 3. 1, 2, 3. Geta non se rich men weep, and how shall they suffer which shall come upon you. Your riches are corrupted, and your treasures motheaten; Your gold, and silver is cankered, and the rust of them will be a witness against you, and shall eat your flesh as it were fire. ye have heaped up treasures together for ye shall leave them, ye shall build up mansions for ye shall not inhabit them.* Yet the poorer sort also must give something out of their poverty. For there are none of us here present that are so poor, but there are others poorer, and in such a case we must remember the widow *Mar. 12. 41. Who cast in two mites, which make a farthing:* and see how gratefull this was unto Christ, who did not only take notice of it, and commend it to his Disciples; but hath left it upon record to her everlasting credit, that she as her maid did cast in all she had, even her whole life, or livelyhood. How also doth the holy Apostle Paul commend the poor Macedonians for their Bounty to their poor brethren in Judea. *2. Cor. 8. 3, 4. Their integrity, great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. For to their power (I hear record) and beyond their power they were willing of themselves:* where we see their poverty was no hindrance to their liberality towards those that were poorer than themselves. And though such persons have little to give, yet let them give a little of that little, and they shall not lose their reward. *Mat. 23. 12. Who so ever shall give to drink, is 10 times of these little ones a cup of cold water only, in the name of a Disciple, verily I say unto you (saith Christ) he shall in no wise lose his reward.* Ye know how the Lord blessed the poor widow in *Scrip. 2. for relieving the Prophet Elisee in his wants.* *1 King. 17. 13.*



Isa. 58.  
10.

See his  
life in  
my first  
part of  
Lives.  
P. 97.  
Eodem  
P. 100.

finis. But suppose thou hast nothing to give (though it can hardly be supposed) yet look upon the wants of thy native Country, and contribute prayers for those that are in misery there. This will cost thee nothing out of thy purse. Yea bleed over their necessities, and let the bowels of thy compassion come over them. *Et nihil altius habet, de Lachrymantibus magis enim solacium afflicto est misericordia: laici Gregori Nazianzen.* If thou hast nothing else, give a tribute of tears. For it's a great comfort for those that are in misery to be commiserated, and pitied: Look upon the blind places of the Country which are overgrown with Popery and profaness, and doe as thy Master Christ commands: *Marg. 9. 38. The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the Harvest that he will send forth labourers into his Harvest.* Look also upon their bodily wants, and if thou hast not wherewithall to supply them, be active in perswading others to liberality. It was the great commendations of *Ephrem Syrus*, that when he had nothing himselfe to give to the poor, by his sweet, and attractive sermons, he stirred up the hearts of others to relieve them. The like we read of *Saint Basil*, that in the time of a Famine he sold his Lands, and all his other goods to relieve the poor, and stirred up other rich Merchants by Scripture and sweet speeches to contribute to their necessities.

Thus having answered such objections as might lie in the way to obstruct, and hinder your bounty, and liberality at this your meeting: I am come in the next place to give you some motives, and arguments why you should take this present opportunity of provoking one another to good works for the publick benefit of our Country. Consider how much it may tend to the advancement of Gods glory, when thanksgivings are returned by many unto God in your behalf. The *Italians* boast that *Italy* is the Garden of the World, and I use any the Garden of *Italy*: How much trulier may I say that *England* is the Garden of the World? For if *Italy* abounds with superfluities, I am sure that *England* much more abounds with all manner of necessities for the life of man: It being a land (as *Ralestine*) flowing with milk and hony, which is the glory of all Lands: and wherein God feeds us with the fat of the kidneies of Wheat. Or if *Italy* abounds, or exceeds us in temporalls, I am sure *England* far exceeds in spiritualls, being a *Goshen*, whilst the o-

ther



ther is an *Egypt*: A Land wherein (through Gods infinite mercy) we enjoy the light of the glorious Gospel of *Jesus Christ*, whilst *Italy* sits in darknesse, and in the region, and shadow of death: And as they call *Tuscany* the Garden of *Italy*, I may call *Warwickshire* the Garden of *England*, or *England* Epitomized in the Woodland, and Fielden partes of it: the one abounding with flourishing, and fruitfull Pastures, for Dairies: the other with rich, and fertill Arable Land for corn. Yet this Garden in some places of it wants weeding, and some tender Plants want nourishment, and if God shall please to make you this day instrumentall for the promoting of either, or both these works, I may say with the Apostle *Paul*. *2 Cor. 9. 12.* *The administration of this service will not onely supply the wants of the Saints; but will be abundant also by many thanksgivings unto God in your behalf:* Give me leave therefore to bespeak you in the words of *Cyprian*, *Ne dormiat in Thesauris tuis, quod Pauperi prodesse potest*: let not that sleep, & rust in thy Treasury, which may be profitable to the poor. And again, *Quod aliquando de necessitate amittendum est, sponte pro Divina remuneratione distribuendum est.* That which a man must sometime necessarily part with: Its wisdom for him to distribute it so, that God may everlastingly reward him.

2. Consider how exceeding advantagious your liberality in this kind will be to your selves, seeing hereby you make God your debtor. *Pro. 19. 17.* *He that gives to the poor, lendeth to the Lord.* Yea; *Generatur Domino*, he lends upon Usury, and the Lord binds himself to repay it: and in that text gives him security under his owne hand for it. *That which he hath given will he repay him again.* The Hebrew word implies that he will do it fully, and abundantly: Mostly in this world, but infallably in the world to come.

But how doth the Lord use to repay such mercy, and good works? *Quest.*

1. With spirituall blessings: Those that for conscience sake, and in obedience unto God do such good works, he will make them to abound in every grace. Observe (I beseech you) what God by *Solomon* hath promised. *Pro. 11. 25.* *The liberall soul shall be made fat, and he that watereth, shall be watered also himself.* And what the Prophet *Esay* *C. 48. 10, 11.* *If thou draw out thy soul to the hungry, and satisfiest the afflicted soul: then shall thy light arise in obscurity, and thy darknesse be as the noon day: And the Lord shall guide thee continually, and satisfie thy soul in drought, and make*

*Answ.*  
*2 Cor. 9.*

make fat thy house: And thou shalt be like a watered Garden, like a spring of water whose waters fail not. And what by the Prophet David. Psal. 132. 9. He hath dispersed, he hath given to the poor, his righteousness endureth for ever: his borne shall be exalted with honour.

2. With variety of Temporall blessings; For God usually blesteth such.

1. In their outward estate, encreasing that. *Pro. 11. 24. There is that scattereth, and yet encreaseth: and there is that withholdeth more than is meet, but it tendeth to poverty.* Bounty (saith one) is the most compendious way to plenty; neither is getting, but giving the best way to thrift. For in works of mercy, and charity, our scattering is increasing, no spending, but a lending, no laying out but a laying up. *Pro. 11. 24. The Emperor Tiberius* the second, being a valiant, godly, and liberall Prince, the more bountifull that he was to the poor, the more his riches encreased, so that hee had such quantities of Gold, Silver, and pretious things as none of his Predecessors ever attained the like. I suppose you are not strangers to that story, of a certain godly, and charitable Bishop of *Milain*, who journeying with his servant, was met by some poor people that begged an Almes of him: The Bishop commanded his man to give them all that little mony that he had, which was three Crowns: But his servant thinking to be a better husband for his Master, gave them but two Crowns, reserving the third for their expences at night. Soon after certain Noble men meeting the Bishop, and knowing him to be a good man, and liberall to the poor, commanded two hundred Crowns to be delivered to the Bishops servant for his Masters use: The man having received the mony, ran with great joy, and told his Master of it: Ah, said the Bishop, what wrong hast thou done both to me, and thy selfe? *Si enim tres dedisses, iracent as accepisses*: If thou hadst given those three Crowns as I appointed thee, thou shouldst have received three hundred: As *Melancthon* relates the story. And indeed such open-handed, and openhearted Christians have more, then once Gods word of promise for such an ample retribution. *Deut. 15. 7. If there be among you a poor man of any of thy brethren, thou shalt not harden thy heart, nor shut thy hand from thy poor brother: ver. 8. but shalt open thine hand wide unto him, ver. 10. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. And Psal.*

See my  
Mirrour  
in Chari-  
ty.

41. 2. The Lord promisseth ſuch a mercifull man that *he ſhall be bleſſed upon the earth*: He ſhall not onely have the upper (as before) but the nether ſprings: Hee ſhall be bleſſed with the dew of Heaven, and with the fatneſſe of the Earth. And *Pſal. 112. 3. Wealth, and riches ſhall be in his houſe. And Pro. 3. 9, 10. Honor the Lord with thy ſubſtance, and with the firſt fruits of all thine increaſe. So ſhall thy barnes be filled with pleny, and thy preſſor ſhall burſt out with new wine,*

2. The Lord hath promiſed them ſafety, and protection in perillous, and dangerous times. *Pſ. 41. 1, 2. Bleſſed is he that conſidereth the poor: The Lord will deliver him in time of trouble: The Lord will preſerve, and keep him alive, and thou wilt not deliver him unto the will of his enemies. Again, Iſa. 58. 8. The glory of the Lord ſhall be his reward, For his ſafety, and defence againſt dangers.* *Paulinus* Biſhop of Nola having conſumed all his eſtate, in redeeming poor Chriſtian Captives: at length having nothing left, pawned himſelf for a certain widdows Son: but the Barbarians (moved with his goodneſſe, and charity) returned him home, and many Captives with him freely.

*Paulus  
Diaconus.*

3. The Lord will ſupport, and comfort ſuch with Divine conſolations upon their bed of ſickeſſe, when all worldly, and creature comforts fail them; and when ſuch ſoul-raviſhing comforts are more worth then all the world. *Pſa. 41. 3. The Lord will ſtrengthen him upon the bed of languiſhing, thou wilt make all his bed in his ſickeſſe. Pſ. 112. 4. unto ſuch there ariſeth light in darkneſſe: v. 7. He ſhall not be afraid of evil tidings: his heart is fixed traſting in the Lord. Yea, ſee that ſweet promiſe. Iſa. 58. 9. Then ſhalt thou call and the Lord ſhall answer, Thou ſhalt cry, and he ſhall ſay, here I am.*

4. You may hereby make God your debtor at death to ſend his bleſſed Angels to guard, and tranſport your ſoules through the territories, and regions of the Prince of the aier into *Abrahams* boſom: According to the counſell of our Saviour Chriſt, *Luk. 16. 9. Make to your ſelves friends of the Mammon of unrighteouſneſſe, that when you fail they may receive you into everlaſting habitations.* Hereby indeed we ſhall do as the bleſſed Apoſtle *Paul* adviſeth us, *1 Tim. 6. 19. Lay up in ſtore for our ſelves a good foundation againſt the time to come that ye may lay hold on eternall life.* And for our further encouragement, let us remember what wiſe *Solomon* tells us. *Eccleſ. 11. 1. Caſt thy bread up on the water: for thou ſhalt find it after many daies.*

5. Yea, such liberall-hearted persons after death leave a blessed memoriall behind them: and *Solomon* tells us. *Eccles. 7. 1.* that a good name is better then pretious ointment: yet that will leave a sweet sent in the room when it is removed: How much more shall the name of such mercifull men be continued? See it in the example of good *Obadiah*, who took the Lords Prophets, and hid them by fifty in a Cave, and fed them with bread and water. How sweet is the memoriall of that mercifull Profelit *Cornelius*? whose prayers, and Almies as they were had in remembrance before God. So are they recorded in the sacred Scriptures to his everlasting commendations. The like may be said of *Dorcas*, and many others. Our own Histories likewise furnish us with plentifull examples of this kind: As of Master *Bradford*, *Georg Wiseheart*, *Giles of Bruxels*, Doctor *Taylor*, Master *Fox*, Master *Hooper*; and of later time, the young Lord *Harrington*, Mr. *Wheatley* of *Banbury*, &c.

6. Lastly, God is made a debtor to such to blesse their posterities after them: To such saith the Lord. *Is. 58. 12.* They that shall be of thee shall build the old wast places: thou shalt raise up the foundations of many generations: and thou shalt be called the repaire of the breach: And *Psa. 112. 2.* His seed shall be mighty upon Earth: the generation of the upright shall be blessed: Neither do we want examples of Gods faithfull performance of this promise: How well did *Mephibosheth* fare for the mercy which his Father *Jonathan* shewed to *David*? And what said *David* to old *Barzillai*, who had mercifully fed him, and his wearied men when he fled from *Absolon*? *2 Sam. 19. 38.* The King answered, *Chimham* (thy son) shall go over with me, and I wil do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do. I shall onely adde one famous example of our own: Queen *Ann Bullen*, wife to King *Henry* the eighth, was a very charitable woman, she used to carry a litle purse about her for the poor; thinking no day well spent, wherein some had not fared the better at her hand: She also kept her maids, and such as were about her in working, and sowing garments for the poor; and see how the Lord dealt with her, in her onely child our renowned *Qu. Eliz.* whom the Lord wonderfully delivered from death in the Reign of her Sister *Qu. Mary*, and after advanced her to the Throne, preserved her from the rage of *Rome*, *Spain*, and the Devill, giving her a long life, and glorious Reign to the comfort of her friends, and terror of her enemies.

And thus I have shewed you how by your charity, and liberali-

Pl. 112.  
6.9.

1 King.  
18. 13.

Act. 10.2

Act. 9.  
36.

See my  
Mirrour  
p. 117. &c

See her  
life in my  
2d. part  
of Lives.

ty you make God your debtor, though *maximè*, yet *ex promissa*, not out of merit (as the Papists teach) yet by virtue of his promise, which (we dare say) is due debt. Now I proceed to give you some further Motives, and arguments to quicken you to this duty.

3. We should therefore take the present opportunity of doing some publick good for our Country; because we know not how little a while we may enjoy our estates: We have of late seen Civill Wars, and plundering times wherein many of plentifull means have been suddenly brought to poverty: and sure I am, that the same sins which brought down those judgements are still common. Yea, I fear, I may truly say, that instead of amendment we wax worse, and worse, and our provocations are greater then formerly: Why may we not then expect some sweeping, and desolating judgement to be independent over our heads? and should we by a generall, or some particular hand, of God be emptied of that fulnesse which we now enjoy, we shall then be disabled to do such good works though we would: But me thinks I hear some objecting, and saying, that because we know not how little a while we shall enjoy what we have, its therefore good to make much of it whilst we have it, and to lay up against a rainy day? Object.

To which I answer, that the spirit of God which is much wiser then we, hath made the contrary inference. *Eccle. 11. 2. Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the Earth:* And the Apostle Paul, *Gal. 6. 10.* Bids us whilst we have opportunity, to doe good to all men: but especially to the household of faith. Answ.

4. It's the readiest, and surest way to obtain mercy from God in our need, if we carefully, and conscienciously relieve others in their needs: we have Christs own testimony for this. *Mat. 5. 7. Blessed are the merciful, for they shall obtain mercy:* And the same is largely held forth by the Prophet *Isa. 58.* from 7. to 13. as before.

5. It will afford much inward peace, and comfort: For as light and influence accompanieth the Sun: and as heat goes along with the fire: and as every flower hath its peculiar sweetnesse: So every good work carries meat in the mouth, comfort in the performance. *Pro. 21. 15. It's joy to the just to doe judgement.* The like may be said of works of mercy: It will afford joy to them that doe them: whereas cruelty, and unmercifullnesse shall be a sting



in the consciences, and a dagger at the heart of those that are guilty thereof.

6. God expects that like the Tree of Life mentioned. Rev. 22. 21. we should bring forth fruit every month. That we should be like the Lemon tree that ever and anon sends forth young Lemons, so soon as the other fall off through ripensse. Or like the Egyptian Figtree, which Solom<sup>n</sup> speaks of, which beareth fruit seven times in the year. Or, were persons aquat Like Fountains which continually send forth fresh streames of water. But alas! most Christians on the contrary are like unto the Cypress tree that is fair, and tall, but altogether fruitlesse: Or like that Figtree mentioned in the Parable, Luk. 13. 6, 7. A certain man (said Christ) had a Figtree planted in his Vineyard, and he came, and sought fruit thereon, but found none. Then said he to the dresser of his Vineyard, (mark the doom of such!) Behold these three years came I seeking fruit on this Figtree, and find none; Cut it down: why cumbereth it the ground?

7. Lastly, God will make honorable mention of such merciful, and libell persons at the day of judgement, where your labour of love shewed to the poor members of Jesus Christ shall not be forgotten. Mat. 25. 34, 35. Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: For I was an hungred and ye gave me meat: I was thirstie and ye gave me drink; I was a stranger, and ye took me in: Naked and ye clothed me: I was sick, and ye visited me: I was in Prison, and ye came unto me: ———— verse 40. In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Use.

Therefore it exhorts us all here present to improve this our meeting, as the Apostle adviseth us here, To provoke one another unto love, and to good works. But many think that it will be time enough for them to think of doing good works when they come to make their Wills before their death. Truly I will not discourage men from this duty at any time: But give me leave to tell you in the words of a Reverend Divine: Good works (saith he) done at a mans death are like a dark lantern: that gives light only to those that come after it: but good works done in a mans life, are like a torch that equally gives light both to those that go before, and to those that follow after it. Yea, defer it not till another year, as some would perswade, for you know not whether ye may live

till



till an other year. Yea, what saith the Apostle, *1 Tim. 4. 4. He knoweth not what shall be at the next ear: For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.*

Take therefore the present opportunity, as *Paul* exhorts you *Gal. 6. 10. Non semper affuerit: Opportunitas* will not last alwaies: *Post est occasio veniens*: A precious opportunity once lost, may never be recovered again. *Bis dat qui cito dat*. He that gives speedily, gives twice. Remember *Solomon's* advice. *Pro. 3. 28. Say not to thy neighbour, goe, and come again, and to morrow I will give, when thou hast it by thee.* Remember how gratefull a Sacrifice it is to God. *Heb. 13. 16. To do good and to distribute forget not; for with such sacrifices God is well pleased.* Hence *Cyprian, Qui Pauperi Eleemosynam dat, Deo suavitatis odorem sacrificat*, He that give an Almes to the poor, offers a sweet smelling sacrifice unto God, and the same Father tells us, that *Dives sine Eleemosyna*, a rich man without alms is one of the great absurdities in the life of man: And saith *Gregory Nyssen*: There is no excuse for hardheartednesse: For where can a rich man cast his eyes, but he may behold objects for his charity. As the husbandman casts some of his corn into a fruitful field, whereby in due time he reaps with advantage. So do you with your worldly blessings, sow them in the bowells, and on the backs of your poor Countrymen, members of Christ, and in the day of Harvest you shall find a great increase. Onely by way of caution let me give you this advice: Sow not sparingly. For *2 Cor. 9. 6. He which soweth sparingly shall reap sparingly; And he that soweth bountifully, shall reap bountifully.* And *Pro. 22. 9. He that hath a bountiful eie shal be blessed: for he giveth of his bread to the poor.* Hence *Eccl. 11. 2. Give a portion to seven, and also to eight, and verse 6. In the morning sow thy seed, and in the evening withhold not thy hand.* But especially remember the words of our Saviour Christ. *Luk. 6. 38. Give and it shall be given unto you, good measure, pressed down, shaken together, and running over shall men give into your bosom.* For with the same measure you mete withall, it shall be measured to you again. Again Give not grudgingly: Every man (saith the Apostle. *2 Cor. 9. 1 Tim. 6. 7.*) according as he purposeth in his heart, so let him give, or 18 grudgingly, or of necessity: For God loveth a cheerful giver. *Rom. 12. 8. He that sheweth mercy must do it with cheerfulness.*

They must be ready to suffer, willing to contribute. And for your further encouragement herein, I am requested to give you notice, that what God shall stir up your hearts to contribute at this time, shall be faithfully employed to good uses by your Stewards, who will be accountable to you for the same at the next Feast. Consider what hath been spoken, and the Lord, stir up your hearts to provoke one another into love, and to good works. Amen.

Errata

Page 41. 34. r. Goliath's for Goliaths.

p. 5. 1. 4. r. we are all of the same Country. p. 8. 1. 36. r. judge, for judge.



**FINIS.**

